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The Power of a Letter

Byron Branson

Magnificent Audacity

An Editorial

Quakers Visit the U. N.

Lorton Heusel, William Brough
and Joan Michener

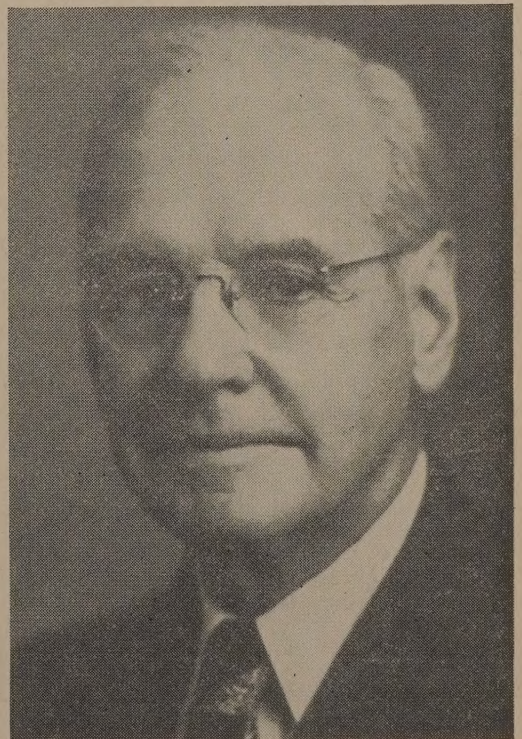
What Is Quaker Freedom?

Thomas S. Brown

Elbert Russell, Quaker

An Autobiography

Reviewed by Elton Trueblood



Elbert Russell

The Power of a Letter

Requests for information about the beliefs and practices of the Society of Friends come to Friends offices quite often. These we answer to the best of our ability and seldom hear anything further from the inquirer. But one request that has come through our Meeting office in Baltimore, Maryland, has brought a happy response which has been very rewarding to us.

The Five Years Meeting office in Richmond, Indiana, forwarded a request from a young man in Baltimore to Homewood Meeting in May, 1954, and a letter was immediately sent to him answering his queries as best we could, suggesting that we would be glad to talk with him if he desired. Within a week this young man was in our Meeting talking with us about Friends and their practices. He was 17 years old, the son of a minister in Baltimore, and was not satisfied with his church affiliation. He began immediately coming to our Meeting for Worship and other meetings during the week, and brought his father to some of our Meetings too. He became a most regular attendee at worship.

As he became known among Friends here and loved by them, he grew in his Christian convictions, so that by the time he entered the University of Maryland in the fall of 1954, he had recognized the pacifist teachings of the New Testament. Because of this new insight on pacifism, he resigned from the Air National Guard which he joined in high school stating he had become a conscientious objector. After entering the University of Maryland, he requested exemption from the Reserve Officers Training Corps, but was refused exemption.

Barry Carr sought membership in our meeting in January of 1955. By March of this year he could no longer continue in the R.O.T.C. classes and withdrew from them. He was immediately suspended from school, but was allowed to re-enter when he decided to return to class and work for a change in the university's policy using persuasion instead of coercion, such as court action. His withdrawal and subsequent return to class were widely publicized in the newspapers, on radio and on television in this area.

With the support of Homewood Friends, the Baltimore Yearly Meetings, the Maryland branch of the American Civil Liberties Union, the National Service Board for Re-

ligious Objectors and others, plans moved forward to create a change in policy. A meeting with the Board of Regents of the University of Maryland was arranged and a very satisfactory interview was held with the members of the Board, where all of the facts pertaining to the R.O.T.C. program and the C.O.'s position were presented. It was made clear that the course does not have to be so compulsory that C.O.'s cannot have an alternative provided.

While the final decision is still pending with the Board, we look back on 24 months, in which time a young man came to the Society of Friends, grew in his Christian conviction against war and military preparation for war, and then made a witness for his beliefs that few members of the Society of Friends have had the conviction to make. All of this started with a letter seeking information about Friends.

Just one response which leads to a deeper commitment to life makes

all effort spent on other inquiries more than worth while.

Byron Branson
Baltimore, Maryland

American Bible Society

The American Bible Society, probably the most widely-supported Protestant organization in the country, held its 140th annual meeting in May. The total number of volumes of Scriptures distributed throughout the years by the Society is rapidly approaching the half-billion mark. Distribution of Scriptures during 1955 totaled 14,918,353 volumes in the United States and abroad, contrasting with the first year when only 6,410 volumes were distributed. A noteworthy publication last year included a Bible in colloquial Japanese which won a literary prize for the best book of the year.

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Editorials

For a Magnificent Audacity

The story of the development of the Christian Church, following Pentecost, is one of the most amazing in history. From the secular point of view, the enrapturing disciples-become-apostles were in a lost cause, lost before it started. How could a small band of men, followers of a crucified leader, hope to shake the world with what they called the good news of their Messiah? It couldn't be done!

But it was done! With an unparalleled "audacity," they started out to conquer the world in the name of the Lord. They, of course had information, personal experience and a faith of which the world of unbelievers knew nothing. These men and women of fire knew experimentally that Christ was alive—the Holy Spirit had abided in tongues of flame. They had found Him in whom the messages of the prophets had focused. The God whom Israel had proclaimed had become real to them and with Him all things were possible. From that day to this the true history of the Christian Church has been one of doing the "impossible," and the mere spectators have always thought, "the audacity of those Christians!"

It takes a magnificent audacity to do the work to which we are called today. We faced the impossible this morning in the sessions of the departments of service of the Five Years Meeting and of the Executive Council. The stark fact was that we needed twice the income we now have for our United Services if we are to make a creditable response to the responsibilities and opportunities that we face. These needs added up to a total twice our present income for the year ending December 31.

This was, of course, another "impossibility." It couldn't be done. There is only one spirit that can do it—a magnificent audacity—a firm conviction that we are in the apostolic train, that with God all things are possible. If we have that deep, vital concern, it will come, not from the desire to foster the work of an organization, but from the same source which Peter and Paul found. Christ will come alive in our souls; Pentecost will inflame us again; the true Church will come into birth among us and move onward and upward.

On page 171 is the brief story of one Meeting in the Five Years Meeting that has taken the magnificent course.

Love Is . . .

There is no "switch" which one can turn and begin suddenly to love someone he has feared or hated or, that is more common in one's experience, kept at a safe distance. We are exhorted to love our neighbors, our enemies, our persecutors, but how does one truly love such people? Though God has helped one to remove enmity from his heart, that is not enough. How

does one grow in the grace of loving? To love is . . .
... to understand

Love never thrives in the soil of misunderstanding and confusion. But understanding exacts its price from those who try it. It requires self-examination, for the roots of wrongness in someone else are not uniquely his. They are simply human tendencies, characteristic of a person because he is a person. Nearly always one can see, if he looks long and deeply enough, that he himself has not been always guiltless.

Understanding requires knowledge of how the mind works or fails to work. This may be learned partly from books and class rooms, but chiefly from experiences thoughtfully examined—by living and learning, knowing that the learner is a part of the problem.

Understanding requires imagination and sympathy—the extending of one's self into the situation his neighbor faces. Imagination makes one "limber" enough to work with a misunderstanding. As he does so the problem begins to be solved at his end of it, where he is involved. Sometimes he discovers that he is the whole problem, and therefore the answer. There is yet another step—to love is . . .

... to believe.

Love cannot come to full expression so long as it rests on mistrust. Like Abraham who believed and it was accounted to him as righteousness, so we too must move out in faith, seeking the city with foundations in which men reconciled can live together. We cannot blindly trust everyone involved, for there is yet too much untrustworthiness in the world, but we can trust God and believe that his laws underflow every maladjustment of men and that in him all can be resolved.

This trust must, under test, be extended to all men. So long as it is not we must live in a state of love limited. Love becomes perfect only where there is perfect trust. Our real responsibility is not to begin at once to "trust everybody" but to lay the basis of trust whereby love can make its way more fully. To believe helps love . . . to act.

Love is in a measure an emotional reaction toward someone—an affection, in the family sense of the word, but it is *more than that*, sometimes almost *other than that*, when applied to people in general or particular. It is not necessary, nor is it possible, to give a finished definition of love. If we could, then love would end in words, but it must not end—it must be ongoing and outreaching, a deeply satisfying function of life itself. In the fullest sense of the word *to live is to love*.

Love is forever under a running test. What does it exact from us? If it *asks* nothing, *produces* nothing, then it is nothing—it is not love! To live is also to act.

Life issues in behavior, action, service and if true living is loving then life is a loving service. That is the ultimate test.

Not only is it the test, it is also a generating power which in turn kindles love in the one who acts. It is a well known and attested principle of psychology that one must (thoughtfully and humbly) act the part of the person he aspires to be. Loving and serving are both cause and effect. He that begins to do the will of God shall know His will, His love more fully.

Introducing New Features

Two new and important features are being initiated in *The American Friend*. On May 3 a column entitled *Plain Speech*, to be written regularly by Elton Trueblood, made its first appearance. It now appears on the opposite page.

In the same issue a list of five Editorial Contributors appeared (see inside cover page), linking these

Friends and the areas in which they live with the service of this journal. These Friends will contribute not only articles of a general nature from time to time, but will write occasionally for the editorial columns. They serve on a voluntary basis: *The American Friend* expresses gratitude to them for their willingness and their talents so generously given. These new features strengthen and expand the service of this journal to our readers.

Elton Trueblood, with his gift for clarity and forthrightness will retain in his column a central meaning of the historic Quaker testimony on "plain language." He needs no introduction to Friends or church people anywhere, having written extensively in both religious and secular journals besides the large number of popular books in the field of Christian thought. His contribution is heartily welcomed by *The American Friend* as it will be by our readers. Clear thinking requires plain speech!

E. T. E.

A Study in Galatians

What Is Quaker Freedom?

By Thomas S. Brown

Friends who heard Thomas Brown's message on freedom at the Five Years Meeting sessions held last October will remember the seriousness and intensity of that sermon. Condensed here, it will be best understood if the suggested Scripture passages in Galatians are read together with the article. Thomas Brown, former Earlham College professor, teaches at West-town School in Pennsylvania.

I have used as the basis for this meditation the fifth chapter of Paul's Letter to the Galatians, verses 1-6 and 13-26.

* * *

If this letter were addressed, not to the Galatians of the First Century A.D., but to Quaker Meetings this year, how closely would it speak of our condition? Are we "free" Meetings in Paul's sense? Are our Meetings really living and walking by the Spirit?

Who are the free? A man is free if he can do what he wants to do and do it with a whole heart. But the greedy man is not free, since he can never satisfy his greed: the lustful man cannot satiate his lust; the violent man can never fully vent his rage; the cunning man has always to make one more scheme, just to be sure; the envious man must still be envious, he can never rest; his heart is always divided. And the material man so common today, who places all his trust in

the security of money and property, knows secretly that all his security is provisional, subject to change without notice, and that he himself is not free from suffering and death.

The free man is the man who has no idols, no images with feet of clay, legs that keep toppling down unless nailed to the wall with frantic hands. Freedom from idolatry is the freedom from fear and anxiety, because when we worship the True God and not idols, our security is not in our hands but in His, and cannot therefore be destroyed by fire, sword, earthquake, or bitter word. The free man is at peace when men attack his God, but the idolator must advance with screaming pain to the defense of that which he knows can be destroyed, and with it himself, for all idolatry is self-worship, though the self is given many forms.

The "free" man is the man who sees meaning behind confusion and disaster; the man who can ask of personal tragedy "What is God showing me by this?" The free man is not frustrated by his limitations nor hamstrung by legalism, but can use forms as his instruments and institutions as his tools. The free man is not lonely nor anxious, for the free man is the sheep that knows His shepherd, and, paradoxically, is the slave of Christ, as Paul so often calls himself.

Think of Jesus as he turned his

face toward Jerusalem: he was the freest man on earth. He was doing exactly what he wanted to do, and was doing it with a whole heart.

* * *

As Quakers we have laid aside the outward sacraments, the recitation of the creeds, the belief in the ultimate authority of the Scriptures; we have laid aside restrictions on the ministry, and formal prayers and designated hymns, and there is a long history of resistance to conformity with the world for its own sake, because we are a prophetic society, and the living prophets have always stood over against the world they lived in.

The absence of the outward sacraments presents Quakers on the one hand with freedom, with simplicity, with truth, but on the other we are faced with the task of keeping keenly alive the religious awareness that all life is potentially sacramental; that all the world around us is the outward and visible sign of the Real Presence of God; that any act or moment may fill us with God's Grace. As Friends we must ask ourselves again and again, "Is our life, is our ministry, is the worship in our Meeting and its activities,—are these presenting the least possible obstruction to God, who comes to teach His people Himself?"

Friends today have no creeds. Yet we must confess that we have been tempted, therefore, not to wrestle, as Jacob wrestled at Jab-bok Ford, with the Trinitarian Nature of God. In fact, there have gradually developed among us three types of Unitarians: those

who see only the Father; those who see only the Son; and those who see, for instance, only the Father and the Holy Spirit. Without the regular recitation of the creeds and in the face of our traditional distrust of intellectual effort in matters religious, there is a grave temptation to limp along, too often content with an unchallenged expression of an incomplete experience of the living God.

We must also confess to the abuse of our freedom from formal prayer. Some Meetings hear no prayer at all, or prayer so limited in scope as to leave unfed major spiritual hungers. Other Meetings, trusting only to the movement of the spirit in the pastor, may receive petitions of momentary inspiration, sandwiched between other parts of the service. How wonderful by contrast are the mighty phrases and majestic statements of man's needs and God's response in the Book of Common Prayer, for instance.

In the matter of hymns we stand in no better plight. Our Meeting members need to sing regularly together the great affirmations of faith and Christian experience—but how sloppily we sing and how narrow is the choice of hymns we make!

* * *

What shall we then say to these things? Paul was taught by Christ; Fox knew that Christ has come to teach His people Himself, and speaks to each according to his condition. Both Paul and Fox summon us to "a life in Christ" but "life in Christ" is not a form of worship; it is not a form of experience; it is not a form of words nor a form of behavior. Neither Paul's "Law" nor Fox's "forms without Power" can help us. What Fox says is that Christ will teach us *himself* how to worship, how to speak, how to act; to each according to his need. Our needs vary, and the ways in which those needs are met may vary, but "life in Christ" remains because Christ remains, "The Word made flesh." The danger is, not that we shall not be fed, but that we shall refuse the food unless it be served in bowls of our making and at times of our choosing.

Our Quaker forebears felt that silent, expectant waiting was an essential framework for worship, and if we consider their Christian life and power, their evangelical passion and persuasiveness, their prophetic concern for social justice and human brotherhood, we cannot pass their experience lightly

PLAIN SPEECH NO. 3

The Supreme Court Decision

As we approach the anniversary of the Supreme Court Decision outlawing segregation on the basis of race in the public schools of the nation, we know we are dealing with something that will be important all of our lives. What took place in May, 1954, had in it ingredients of greatness. In the wake of it, during two turbulent years, have come struggle, pain and confusion, but the court decision stands and will stand. It was unanimous; it was brilliantly stated; it was utterly clear.

In the midst of the present clamor there is a tendency to forget what the famous decision was. In essence it says just one thing, that *coerced segregation in education is illegal*. The decision does not dictate what a white child *must* do; it affirms what a colored child *may* do. It says that a child who lives near the public school cannot be forced to walk a long distance to attend another school, just because of the color of his skin. This point is so eminently fair and follows so directly from our constitutional guarantees of equality of opportunity, that it cannot be opposed with logical cogency. Opposition arises, of course, but it arises on other grounds, and much of it is the opposition of the mob rather than the opposition of the mind.

Every thoughtful person

knows that there are many difficulties to be encountered in putting into practice the principle that was so nobly enunciated. It is hard now and it will be hard for a long time. One difficulty is that the Negro children are, for the most part, less advanced educationally than are the white children of the same age. When the separation is first abandoned there may be some loss for a while and there may be friction. We must be very sympathetic with our white brothers in the south as well as with our colored brothers. Some of them really fear that their entire civilization will decay.

Though the opposition is bitter now, particularly in Alabama, the visitor soon realizes that the opponents of the Supreme Court Decision know that they are supporting a cause which will fail. The coming of integration has about it a certain inevitability. It has truth and right on its side and the Fourteenth Amendment is a powerful instrument. The end of segregation is practically as certain as was the end of slavery a hundred years ago. Ultimately the conception rests back upon our religious faith. Either man is made in the image and likeness of God or he is not. If he is, then any discrimination, based on the accident of color, is not only unfair to men, but blasphemous to God as well. The ultimate solution of the problem will be more religious than political.

D.E.T.

by. But neither can we make their experience ours by imitating their methods. We cannot attain the Kingdom of God individually or corporately by "circumcision" or "uncircumcision" as Paul calls these outward rites, for "in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love," and he says again, "Neither circumcision counts for anything, nor uncircumcision, but a new creation."

Our freedom and our unity is in Christ, who comes here and now to teach us himself; not through creeds or hierarchies or outward

authorities of any kind, but through His Indwelling Spirit which illuminates and transforms hearts and minds, imagination and conscience. This is the living bond that makes us Quaker, this is the foundation on which we can rebuild our new freedom: Christ the Light of the World, who shall lead us into all Truth, and none shall make us afraid; and who gives us the power to do what we want to do with a whole heart; To love the Lord our God with all our hearts and with all our souls, and with all our minds; and our neighbors as ourselves.

"Growing in the Experience of God—a Call to face the implications of our faith" is the theme of the Conference of All Friends in the Americas to be held in June, 1957, at Wilmington College in Ohio. Called by the Friends World Committee, the Conference will include a complete program for all school age young people and care for younger children at regular hours during the day.

Mary Hoxie Jones of Philadelphia and Herbert Nichols of Wilmington, Ohio, are co-chairmen of the Planning Committee. Harold Smuck of Valley Mills, Indiana, is Chairman of the Committee on Children; Horace Stubbs of New York Chairman of the Finance Committee and Muriel Hiatt of Wilmington Chairman of the Hospitality Committee.

The European Section of the Friends World Committee will gather Friends from various parts of that continent for a similar conference to be held in July at Woodbrooke College in England.

Brethren-Friends-Mennonite To Meet July 24-27

A Study Conference on "The Expression of Christian Love" is planned for 150 members of the traditional peace churches, Brethren, Friends and Mennonite, at Manchester College in North Manchester, Indiana, July 24-27. Fifty of the attenders will come from the Society of Friends.

In the summer of 1954, nearly 150 Brethren, Friends and Mennonites met at Bluffton, Ohio, for a re-examination of our common peace witness. The depth and meaning of that conference has led to a second such conference. The Conference invitation states, "A sense of our failure to allow ourselves to be used of God as He would use us for the healing of the disorders in society . . . and a strongly felt desire for other such periods of waiting upon God for His guidance in the expression of His love in the world of today," has brought forward this call to meet again.

Conference Chairman will be Lewis M. Hoskins. Worship, addresses, group discussion, and smaller circles for discussion will be included in the program.

Quakers Visit the U. N.

Twice this spring groups of Friends from the Mid-West have set out for visits to New York and the United Nations, guided by the staff at Quaker House in New York and sponsored by the Friends World Committee and the American Friends Service Committee. The glowing reports of Friends who have made the journey indicate that it was not an ordinary sight-seeing trip or a tourists' view of the United Nations. Forty-four Friends from Iowa, Kansas and Nebraska attended a Quaker-planned U.N. Seminar in March. Twelve Quaker ministers from Illinois, Indiana and Ohio spent three days at the U.N. in late April. The following reports come from members of both groups.

"God Knows No Boundaries"

"Our fellowship with God issues in world concern. We cannot keep the love of God to ourselves."

Like Thomas Kelly, the group of Friends ministers attending the United Nations Seminar in New York discovered afresh that God knows no national boundaries. When one observes the U. N. at work, he becomes increasingly aware that provincialism is "out-of-date," and a sin before God.

Margaret Jones of the Quaker team staff worked tirelessly to make all the arrangements for interviews, discussions, and tours. The height of fellowship and worship which the group shared with members of the Quaker staff gave to us the added dimension of relating religion to problems of reconciliation.

Some of the highlights of our three days in New York included having interviews with members of the U.N. staff, one of whom was an official on the Technical Assistance Board, observing a session of the Economic and Social Council, sharing in discussions with members of the Quaker staff, visiting Friends at Flushing, Long Island and having interviews with the Soviet and American Missions.

As one reflects on the total experience, several impressions stand out in sharp relief:

1. The United Nations is far more important as a meeting ground than we in the Midwest

have dared to think. It provides a vent for the hostility and tension, without which we could so easily be emerged in a "hot war."

2. The significant victories of the U.N. are being won in the Economic and Social Council. Although the newspapers give us very little information concerning the progress made in this area, it is here that the dignity of man and his highest hopes come into focus.

3. Relations between the Soviet Union and the United States are complicated to some extent by our own domestic policies, such as the fingerprinting law. U.S. Foreign Policy is calculated in terms of self-interest, and technical assistance has sometimes been used as a "tool" to win friends and influence "fencesitters."

4. The Quaker program is making a tremendous witness and needs the encouragement and support of all Friends everywhere. It would be most unfortunate if the World Committee should be forced to cut down on the staff because of lack of funds. This is one of the most strategic areas in the world where Friends can demonstrate their faith in the power of love and goodwill.

Ralph Bunche once said that the U.N. "is the only bridge over which nations can come together to settle their differences. This U.N. bridge will be no weaker and no stronger than we, the people, make it." Those of us who attended this U.N. Seminar returned to the midwest determined to reinforce that international bridge. We were challenged with the scope and work of the U.N., and we were convinced that through this international instrument, all nations regardless of size, racial background, or wealth, have important contributions to make to the world.

Lorton Heusel.
Minister, Chicago Meeting.

* * *

Pastors attending the U.N. Seminar were: (Indiana Yearly Meeting) Xen Harvey, Earl Prignitz, John Baxter, David Castle, Kenneth Pickering, Harry Reece; (Ohio Independent) Harold Winn; (Wilmington) Aldean Pitts, Wayne Tone, Robert Rumsey; (Western) James Ellis, Lorton Heusel.

"Friends Have Become Involved"

This Spring forty-four Friends from the Iowa area travelled by bus for a three day seminar with the Quaker Program at the United Nations. The senior class of Scattergood School was part of the group which represented many Quaker points of view. The journey and program were ambitious, for we also visited Philadelphia and Washington.

We all learned a good deal about ourselves as Friends; of how the United Nations works; the functions of the Specialized Agencies; of the highly restrained and civilized way in which debates and meetings were conducted around the horse-shoe-shaped table; and we learned again that people of the East and West and of opposing ideas may be willing to listen to what Quakers have to say. For these reasons and perhaps because we actually saw and heard delegates and the international civil servants of the Secretariat at work, we may have a clearer idea of what the U.N. can do to build up that confidence necessary for a peaceful society.

However, for us, the Quaker group at U.N. has a special responsibility and opportunity. It is perhaps a natural thing that Quaker House should stand six minutes walking distance from the United Nations; natural because of the long concern of Friends for the problems of peace and war. Then it is encouraging that one of the first unanimous votes of U.N. called upon Friends, as a competent non-governmental body, to consult on relief problems in the immediate post war period. Thus the similarity between Quaker work and U.N. program led to the American Friends Service Committee sharing in the responsibility for relief work in the Middle East and in administering the Children's Fund in that area. Naturally, therefore, Friends have become involved in the specialized agencies and in the United Nations itself.

Quaker House is the home of Sydney and Brenda Bailey and to this home Elmore Jackson and his team have sought to bring outstanding American citizens together with Russians and others to meet and know each other, to search for approaches which might lessen world tensions. Soon the team was deep into the problems of United States and U.S.S.R. rela-

tions as well as other areas of crisis. Here in the heart of New York, Friends are engaged in studying what must be done to establish those conditions upon which peace is based and of the problems behind disarmament and conciliation; the Middle East with Jew and Arab; of India and Pakistan and of the Colonial world. The work is informal and yet it is a bold effort in making suggestions to members of the delegations and the secretariat and in asking for their suggestions of what Friends might be doing. The hospitality of New York and nearby Friends to U. N. delegates and employees, of which we ourselves were recipients, has been important from the outset as also was the library of books on the cultural and religious traditions of the peoples of the U. N. given by New England Friends as a means of feeling into the spiritual background in order to relate the Quaker approach.

William Brough
Rochester, Minnesota

* * *

"Here is Cooperation"

Twelve students from Scattergood School, and one faculty member, Goodwin Peterson, joined a group of midwesterners who went to New York in March to attend a seminar on the United Nations.

As a part of our introduction to the UN we visited the Trusteeship Council and saw with what patience it resolves misunderstandings and misinterpretations. The delegates were clarifying the report from the Cameroons, a British trust territory in Africa. We then toured the buildings. The fact that no one country dominated in the planning of these buildings but let it be a combination of gifts and suggestions from many countries, gives one the feeling that here is unity and cooperation.

We came away from the time spent with Henri Cornil, a member of the UN staff, with the feeling that disarmament must come about, but that the problems to be overcome are many and complex. Perhaps such developments as the proposed Special United Nations Fund for Economic Development (SUNFED) will help to solve some of the problems. A talk by Eleanor Roosevelt made us realize that many citizens are constantly working for the development of the UN both in groups like the American Association for the United Nations (AAUN) and the Society of

Friends, and individually, by personal contact. We became acquainted with still other aspects of the U.N. through Grant Fraser, Elsa Lindt, Elmore Jackson and others speaking on the Technical Assistance Program, UNESCO, and the work of the Quaker Team at the U. N.

We feel a special gratitude to Spahr Hull, who led our special group discussions. It was with his aid that we discussed both sides of such questions as representation of the government of the mainland of China in the U.N., and what it would mean to disarm unilaterally, bilaterally, or multilaterally.

Why did we go to New York? Was it out of curiosity? Were we sent by others? Did we wish to see the United Nations Buildings and the people who occupy them? Perhaps it was a combination of all these. Nevertheless, we all came away with something else. We became aware of the world's smallness and of the fact that no matter where people may come from, we are all the same.

Joan Michener
On behalf of the Senior Class
Scattergood School

Speaking of Magnificent Audacity

A small Friends Meeting (with 240 members) raised \$2000 last year for the United Services of the Five Years Meeting, plus an additional \$1050 on the salary of a Friends missionary doctor. This year, under the special effort of the Five Years Meeting to lift the level of support everywhere for the United Services, this Meeting is adding another \$1000 for United Services. This is almost \$17 a member, besides the amount required to finance their local pastoral and other Meeting activities.

A visit to this Meeting offers abundant evidence that it is thriving. In its support of the united work of the Five Years Meeting it is nearing the ideal, "as much for others as for ourselves."

No amount of money can save a soul or build a character or evangelize a city; and yet it is a factor without which those results may not be accomplished. When we relate money to Christ's Kingdom, which is an everlasting Kingdom, we have done work that will live after us through generations.

John R. Mott

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Elbert Russell, Quaker—An Autobiography; Friendly Press, Jackson, Tennessee; 376 pages; \$5.00.

Not many lives have been as important in contemporary Quakerdom as that of Elbert Russell. We shall long remember him along with such strong persons as Herbert G. Wood and Rufus Jones. He belonged, in spirit, to all branches of the Quaker movement, and he was often a Quaker spokesman among other Christians. It is right, therefore, that those who have edited his autobiography should put the word "Quaker" in the main title. Elbert Russell did many things in his long public life, but all that he did was conditioned by the Quaker spirit.

My first experience of the friendship of Elbert Russell is still vivid in my memory. Early in May, 1924, just 32 years ago, I met him as a number of us boarded the old White Star Liner, "Adriatic," bound for Liverpool. All of us were travelling in order to attend London Yearly Meeting which, because of

the sale of the old Devonshire House property in London, was being held for the first time in Wales. Being only twenty-three years old, I was deeply touched by the way the older Friends on board, the Russells, Amy Marvel of Richmond and Anna Braithwaite Thomas of Baltimore, took me as a companion from the first. Though I did not know it then, all of us were destined for much happy fellowship in many different places in the succeeding years.

Partly as preparation for London Yearly Meeting and partly because we loved to be together, we met regularly for worship on shipboard and several times a day Elbert Russell walked around the deck with me, as I listened and learned. Later in the summer I was deeply moved as Elbert Russell took a leading part in the George Fox Tercentenary celebration, speaking to great crowds both at Fenny Drayton, the birthplace of George Fox and at Kendal in the North, close to the scenes of George Fox's first real success.

The way in which Elbert Russell touched the many phases of Quaker experience was really remarkable. He was born at a Quaker outpost, Friendsville, Tennessee; he

experienced his adolescent years in central Indiana; he studied at Earlham College and later was one of the most brilliant men in the college; he helped with the establishment of the Woolman School; he was one of the precursors of Pendle Hill; he served widely among British Friends and gave the last major years of his life to North Carolina where he was very helpful to the Yearly Meeting, as well as a distinguished member of the Duke University faculty. During his many public duties with countless addresses he found time to do a great deal of writing, much, but not all, of which has been published. His greatest literary contribution is his *History of Quakerism*, published by Macmillan in 1942.

The "Autobiography" is the kind of book which most interested Friends will feel that they can keep close at hand and pick up on many occasions. It is not the kind of book which can profitably be read through and then left alone or forgotten. A large number of those who read these words will find their names in the book, in which there are many hundred names. The great majority of prominent Friends in America and a good many in England are named on one page or another.

THE PATH IN THE SKY

The woods were dark
And the night was black
So only an owl
Could see the track.
But the cheery driver made his way
Through the great pine forest as if it were day.
I asked him, "How do you manage to see?
The road and the forest are one to me."
"To me as well," he replied, "But I
Can only see by the path in the sky."

I looked above where the tree tops tall
Rose to the sky like an ebony wall.
And lo—a beautiful starry lane
Wound as the road wound and made it plain.

And since—
When the road of life is drear
And all is darkness and hate and fear,
When the horrors of midnight
Are here below
And I see not a step of the way to go,
Then, Ah then, I will look on high
And walk on earth by the
Path in the sky.

Eleanor Fowle
(1924-1955)

SHOOTS OF PROMISE

From across the fold we hear the young lambs bleat.
Leaves of the Chinese elm are green again.
From the winter tree of our failure and our defeat
Will burst green shoots of promise for all men.

Lucia Trent

ETERNAL ODESSEY

In our eternal Odessey
May peace be the compass
To guide us safely
Though the perilous straits of human frailties
Into the wide, smooth waters of good will,
Away from the Scylla of dictatorship,
Away from the Charabdis of atomic war.

In our eternal Odessey
May peace be the compass
To guide us forever
By the North Star of love.

Lucia Trent

The only negative criticism which I can give of the book is that it does not have an index. It would be so helpful to have an index not only of topics, but even more of place names and of proper names. Someone may provide this for a subsequent edition.

Many Friends who are old enough to know anything about the difficulties which led to Elbert Russell's departure from Indiana and from Earlham College will read with avid interest Elbert Russell's account of what the issues were and why he felt he had to resign. My own reaction is that the publication of this material at this time does no harm whatsoever. Many of the persons concerned are already dead, and whatever emotions there were have certainly been much modified by the subsequent years of experience. It seems to me that the account is helpful, because it may help us in our own time to avoid similar situations. The pathetic part of the whole matter was that there was so much deep concern and sense of principle on all sides. Perhaps the most moving part of the book is that in which the author writes as follows:

"In the light of experience I have regretted that I did not pursue a different method in some ways. The division of sentiment in the faculty and among Friends left scars that hampered the college for many years. All the principal parties in the conflict left Earlham before many years passed and found fields of conspicuous usefulness elsewhere."

The thought of the last sentence was wonderfully demonstrated in Elbert Russell's own career. When he finally became Dean of the Divinity School and Dean of the Chapel at Duke University, he seemed to come into an area when all his fine powers of mind and spirit were perfectly employed. Hundreds of young men in the ministry of various denominations, and especially of the Methodist Church in the South, today attest to the great boon, which the friendship of this Quaker teacher was. The consequence is that much Quaker teaching went over into the life and history of other denominations. When Elbert Russell felt he had to leave Indiana, it was a tragedy, but as so often happens the grace of God was able to turn the tragedy into an ultimate victory. The reading of this great book makes us understand how great the victory was.

D. Elton Trueblood



Illustration from
Lion-Hearted Quakers
Elizabeth Fry

Lion-Hearted Quakers, by Marie H. Haines; published by the Board of Christian Education, Oregon Yearly Meeting; 150 pages; \$2.00.

Here is a generous sampling of Quaker history for Junior and perhaps Junior High readers. The author has succeeded in conveying Quaker beliefs and testimonies visible through the telling of stories from Friends History. In some cases the stories are embellished quite within the limits of literary license.

The book is obviously intended for readers in Oregon Yearly Meeting, the last third of it being devoted to Oregon Friends, particularly the mission program which Oregon Friends have carried on in South America, but this fact should not limit the usefulness and appeal of the volume.

There are some faults in the book. Occasionally the conversation is somewhat clumsy. One wonders too if there is a better way of opening a book than the picture of narrow, dirty 17th century London streets. Still the stories are well chosen and for the most part very well told. Once in a while the author does seem to talk down to younger children.

The illustrations by Stanley Putman are with perhaps one or two exceptions, delightful and stimulating. There are a half dozen of them each occupying a full page and they are very nearly worth the price of the book.

Harold Smuck

Correspondence

Report on Preaching Mission

to the Editor:

I have just finished reading "A Re-examination of Revival" by Guilford Street in *The American Friend*. It prompts me to make a report on a recent preaching mission in the Yorba Linda Friends Church.

The meeting was advertised as a "Preaching-Teaching Mission," with Paul Shugart, as the guest preacher. It was of two weeks duration with an average attendance of 146. We attempted to be true to what had been advertised and the results were outstanding. There was no service with an attendance of less than 116 and there were more "unchurched" people in these meetings than I have ever seen before. There were several people who had never before been in our church.

How did it come about? "The people had a mind to work." There were over forty people on the job and there was enthusiastic response because we went forth in faith. There are two very important essentials for success in these meetings: faith and works. Perhaps it should be said that ours is a small church.

Keith Sarver
Yorba Linda, California

This Nation, "Under God"

To the Editor:

On April 16 the House of Representatives approved a bill which would establish as the official national motto the words "In God We Trust." Several years ago the pledge of allegiance was changed to add two words, "one nation, under God, indivisible. . ."

It would be well, perhaps, for us to re-examine United States foreign policy to see whether it is consistent with the central Christian teaching of God as a God of Love concerned for *all* men, as concerned with each individual in China or Russia as He is with us in our own individual lives, as concerned for Khrushchev, Bulganin and Mao Tse Tung as He is with Eisenhower, Nixon or Stevenson.

These changes can also serve a useful purpose by establishing the proper relationship between the nation and God—the nation "under God" — thus supporting the view that "He who serves God best, serves his country best."

Edward F. Snyder
College Park, Maryland

Competition in Service

There is a great deal of frustration, and more than a little bitterness in Washington these days over the rapid strides which the Soviet Union is making in its campaign to win the friendship of the underdeveloped nations of Asia and Africa. The highly-publicized journey of Krushchev and Bulganin to India, Burma, Pakistan, and Afghanistan has been only one, and a fairly minor, phase of the Soviet Union's economic and political drive into the areas where the word of the Western White Man was once law.

Soviet Victories

Soviet technical advisers, Soviet trade experts, Soviet musicians and dancers, Soviet architects and engineers are fanning out in a great semi-circle that embraces half the globe—to China, Indonesia, Burma, India, Egypt, Ethiopia, Liberia. They are beginning to knock on the doors of Latin America.

The Soviet representatives, profiting by the mistakes of the Americans, stress peaceful economic development, play down all thoughts of war, ask for no military alliances, and offer to provide arms only when they are asked. The very people whom many Westerners laughed at a short time ago as crude, boorish, ill-tempered and ill-mannered thugs nobody possessed of his wits and his freedom could take seriously—these Soviet representatives are today winning diplomatic victories of impressive size and character.

Recently President Eisenhower and Secretary of State Dulles asked the United States Congress to authorize a long-term program of economic aid to the underdeveloped half of the world. The hope is that, if they can attain a higher standard of living in partnership with the non-communist world, these underdeveloped nations will not tie themselves to the Soviet bloc. The reaction from a larger percentage of both parties in Congress, however, is that American foreign aid should continue to be primarily military in nature: planes but not plows, mortars but not motors, tanks but not tractors.

This American obsession with military aid, it is now clear, is exactly what the Soviet leaders will be most pleased with. They accept the fact—as apparently do top military men in the West—that an atomic stalemate has been reached; for the foreseeable future World War III is impossible because neither side could possibly win it. The new Soviet leadership see that behind the shield of their own atomic power, they are safe to move ahead rapidly and boldly now with a comprehensive economic and political offensive in those areas of the world where people are most inclined to dislike and mistrust the West. The former colonial areas of Asia and Africa offer great opportunities for victories in trade, in diplomacy, in political re-orientation. If the Soviet win enough such victories in the next few years, the balance of power will swing more and more in their favor.

A Bold Challenge

Thoughtful men throughout the non-Communist world realize that a new kind of challenge faces us. It is a bold challenge to see which way of life, which philosophy, which set of values can win the world—and particularly that part of the world which is just emerging from colonial domination, feudal exploitation, ignorance, primitive methods of agriculture, chronic poverty and disease.

Here the Soviets have certain advantages, and we may as well face it. The Soviet Union has itself been long a backward country—a poor, underdeveloped agricultural nation. Now, suddenly, we find it is the second greatest industrial power on earth. Soviet leaders play effectively on the theme that their country has pulled itself up from the same state of backwardness the countries of Asia and Africa are contending with. They emphasize the fact that their country is made up of many different language and nationality groups, that a substantial minority are Mongolian in racial origin, and that they tolerate no racial segregation or discrimination. They sympathize fervently with the Asians and Africans in

their expressions of resentment against colonialism and racial discrimination.

The evils of totalitarian communism are remote to most Asians and Africans; the evils of colonialism and the White Man's racial arrogance are something they have had direct experience with.

The new political leaders of Asia and Africa, however, are not so naive as many of their peoples. They know something of the seamy side of communism, if only from reading. Yet they hopefully expect that a genuine change is taking place in the thinking and behavior of the Soviet leaders. They want so desperately to believe that Soviet Union has now entered upon a new era of peaceful cooperation with the rest of the world. They have seen and heard much in recent months to give substance to these hopes.

By comparison, as they made the comparison, the United States, though a little less openly fearful and critical of the communist countries, seems still absorbed in a foreign policy based upon military alliance, rearmament, and belligerent gestures such as publicized H-Bomb tests and the like. This may be unfair or naive. There is no doubt that this is the way much of the world feels about us.

The great tragedy of the moment is that the United States and the Free World in general seems unable to call forth sufficient spiritual strength, sufficient creative imagination, sufficient moral and political leadership to summon the nations of the earth to the task of building a peaceful world based upon freedom and justice and respect for the individual.

What is the Answer?

The answer probably does not lie in trying to outbid the Soviets in offers of economic aid; though with Western industrial power this should not be hard to do. The answer rather must surely lie in the capacity of the nations which profess the Christian faith to hold aloft and make real a set of spiritual, moral, and political values which are the finest earthly dream men have yet had.

Jesus said "He who would be greatest among you, let him be servant of all." He might have been speaking to nations as well as to individuals. He might have been speaking to the competitive world situation of this moment.

Landrum Bolling.

The Sunday School Lesson

Prepared by Harold Smuck

June 24

The Continuing Mission of the Church

Acts 27 and 28

Some of us complain when a story, whether on television or radio or in a magazine, does not come to an obvious and clearly stated conclusion. People who like their conclusions spelled out will also be unhappy with the books of Acts. It is a good story, and we can surmise what happened next, but we wish we knew for sure.

Perhaps the author intended to write another volume on the beginning of the church. It is just as likely that he stopped where he did—with Paul in prison in Rome, his appeal pending before the highest tribunal of the empire—because this was as far as he meant to carry the narrative. The impact of the story is that Paul, and the gospel, reached Rome.

This account of how Paul reached the capital of the empire occupies a considerable part of the brief book. We have a rather full account of the troubles in Jerusalem which led to his arrest and the charges lodged against him by his fellow Jews. We have a careful record of his imprisonment, his hearings before officials, and even of his voyage under guard to Rome. He had written earlier to Roman Christians, and had dreamed of visiting them. The dream finally came true—through the very process that appeared to be hindrance and persecution rather than an opportunity!

Paul's fellow Jews — some of them—had opposed his work from the very time it began. The first forced him, and others, to turn to the Gentiles. Then it led him to a residence of at least two years in the very center of the world.

Paul's own experience validates the old truism about fighting a fire. To scatter the embers only spreads the conflagration. The opposition of his countrymen forced, or at least hastened, the carrying of the gospel message to all the peoples of the world. It likewise took the Christians' most vigorous and commanding spokesman to the very city which his influence could spread most rapidly and most widely.

Christianity has always been one of the world's few "missionary"

religions—those that feel impelled to reach the whole world. Long before it was recorded, Paul was helping fulfill the great commission, "Go into all the world and preach the gospel to every creature. . ."

It is a question whether modern Christians are prepared to carry out the great commission. Three dangers beset us: We try too often to take not only the story of Jesus but the accretions (good and bad) of western civilization to those in other lands. Or we grow so respectful of other men's views that we become timid about witnessing to our own faith and the truth we have found in Jesus Christ. Or we are content to take the gospel to individuals while forgetting that they are molded both by their inner faith and by the kind of society in which they live.

It is laid upon us to try to understand what the "continuing mission of the church" really is, and to ask ourselves whether we are committed to carry it out.

Questions: What do you think the church can do for America that no other group will do? What kinds of people would you choose for missionaries, and what tasks would you assign them? Are there any persons or groups in the world who ought not to become Christians? Why?

July 1

Writings For Perilous Times

Selections from Hebrews 13,

I Peter, II Peter, Jude

The location of our moorings must depend on the direction of the winds that beat upon us. If we are to be blown constantly to the north, we anchor ourselves with a cable to the south. The "general" letters of the New Testament, of which we now begin a hasty study, are addressed to a church which is established and which must now endure the buffeting of unfriendly winds. The leaders who wrote these letters are at pains to suggest a sure anchorage.

The selection from I Peter deals with pressures from without. The Christians of his day faced the necessity of physical suffering—even death—if they were to be loyal to their faith. They were actually encouraged to make this suffering serve a good purpose: "To this you have been called," says the author, "because Christ also suffered for you, leaving you an example. . ."

The prescribed anchor is Jesus

Christ himself. Besides being an example, he is called the one who bore our sins, our healer, our shepherd and our guardian. Look to Jesus, the writer says, in effect. Both by what he has done on your behalf and by the example he has set, he can hold you steady in the storms of persecution.

The selection from Jude deals with pressures from within. A second danger of the Christian community came from false leaders who were egotistical, divisive, and "devoid of the Spirit." It is difficult to judge our fellow Christians without setting ourselves up as wiser than we are. Yet it is obvious that some leaders are wholesome, constructive, unifying, encouraging, exemplary; while others create quarrels and divisions. The letter of Jude does not condemn the *ideas* of these untrustworthy leaders, but their lives, their attitudes, and their creating division rather than unity. It is safer, and in keeping with the advice of Jesus, to judge a tree by its fruits, which we can see and taste, rather than by its roots, which only the expert can rightly judge.

The anchor recommended against the winds of false leadership is again Jesus Christ, through whom God saves us. We are chosen by God "for obedience to Jesus Christ" (I Pet. 1:2). He is "the great shepherd of the sheep" (Heb. 13:20).

Storms without and storms within are both to be met by looking to Jesus. There is far more for a Christian to do than "hang on" through perilous times. But there are times when "hanging on" is the chief business; at such times Jesus is the mooring which can hold us. We are to follow him both in our beliefs and in our endurance of suffering, when this is the price of loyalty. And when we are ready to shift from defense to a divine offensive, Jesus is our "pioneer" (Heb. 2:10).

No matter how Christians have understood Jesus, nor how they have felt impelled to follow him, nor what kind of salvation they find in him, he is still the norm of their faith. He is guide, anchor, Savior, teacher, pioneer, example, and a hundred others. In all cases, he is at the center of our faith and our lives.

Questions: How can we be sure that looking back to Jesus for help will not keep us from looking forward to our task as Christians?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Edwin Muller, roving reporter for the *Readers Digest*, has visited the Friends Africa Mission at Kaimosi, Kenya, recently, gathering material on the work of Friends there. The article is not yet scheduled, but will appear in a forthcoming issue of the *Readers Digest*.

* * *

Murray C. Johnson, pastor of the Friends Meeting in Marion, Indiana, reports a record-breaking service on May 11 when twenty-four babies were dedicated by their parents. John Compton, superintendent of Indiana Yearly Meeting, was also present for the service.

* * *

Robert E. Cope has accepted a call to return to University Friends Meeting in Wichita, Kansas. He served there for seven years, from 1939 to 1946 before going on to pastorates at Des Moines, Iowa and Whittier, California. Harold Walker of the University Friends Church will take Robert Cope's place in the Whittier Church.

* * *

An article on the slow but rewarding work being done by the American Friends Service Committee in the state of Orissa, India, appeared in the *Saturday Evening Post* for March 24, under the title "We Went Back 1000 Years." Alston Waring, a Pennsylvania farmer, who with his wife Beulah spent three years in the Orissa agricultural program, is the author.

* * *

High Point Friends Meeting in North Carolina plans to move to its new site at 800 Quaker Lane in May. Because of its former downtown location, the Meeting has been known as Central Friends Meeting in High Point. The new location makes this name inappropriate, and Friends are urged to use the name High Point Friends Meeting, and to note the new address, P. O. Box 5166, High Point, North Carolina.

* * *

Harold Chance, widely-travelled Friends peace leader, has visited among Friends in North Carolina and Maine this spring. A trip in May is now taking him to Iowa, Minnesota and Nebraska. He hopes to be at Wilmington in August and will meet with the group of new Friends teachers coming to Pendle Hill in September on the subject of Quaker worship. Another travelling Friend this month is Homer Coppock, of Richmond, Indiana, who is visiting Friends groups in Des Moines, Denver, Oklahoma City, Boulder and Omaha.

* * *

Canada Yearly Meeting will be held June 22 to 26 at Pickering College in Newmarket, Ontario. Among Friends expected to visit are Eleanor Zelliott of Richmond, Indiana who will report on the visit of American Friends to Russia last summer; Leonard Hall of the Friends Central Offices in Richmond; Edwin Bronner of Temple University who will give the Gardiner Lecture on June 24; Joseph and Katherine Karsner of Philadelphia; and Drs. Ed and Vivien Abbott, Canadian Friends who returned from A.F.S.C. work in India recently.

* * *

Ranjit Chetsingh, former Secretary of the Friends World Committee who travelled widely in the United States last year, is now in Africa en route to India. He and Doris Chetsingh were due to land in Mombasa on May 24, and will visit among Friends in the Kenya area until they sail for India on July 2. In addition to visiting with Friends at the Friends Africa Mission, they will spend time at the new Friends Center in Nairobi. A conference of Friends from East Africa Yearly Meeting, Madagascar Yearly Meeting and Pemba Yearly Meeting (the latter two associated with London Yearly Meeting), will meet with Ranjit Chetsingh in Nairobi on June 4 and 5.

* * *

Mildred White, Educational Secretary for the Board on Missions, has returned to her Richmond office after attending the Spring Conference of the North Carolina United Society of Friends Women held May 5 at the Spring Garden Street Meeting in Greensboro, N. C. She also visited, together with Janet Hill, who is North Carolina U.S.F.W. President, Meetings and U.S.F.W. groups in Western, Surrey, Yarkin, Southern and Deep River quarters. Olaf Hanson of the Children's Department of the Five Years Meeting was a member of the faculty of the Indianapolis Missionary Education Institute held May 14-15. Merton Scott of the Board on Peace and Social Concerns has spent a week in Virginia quarter of Baltimore Yearly Meeting at the invitation of James Coney, visiting Friends homes as well as Meetings.

* * *

A Quakerama, prepared by Daisy Newman to portray incidents in the three hundred years of Quakers in New England, will be one of the highlights of New England Yearly Meeting, held June 19-24 at Lasell Junior College, Auburndale, Massachusetts. Speakers at Yearly Meeting will include Henry J. Cadbury,

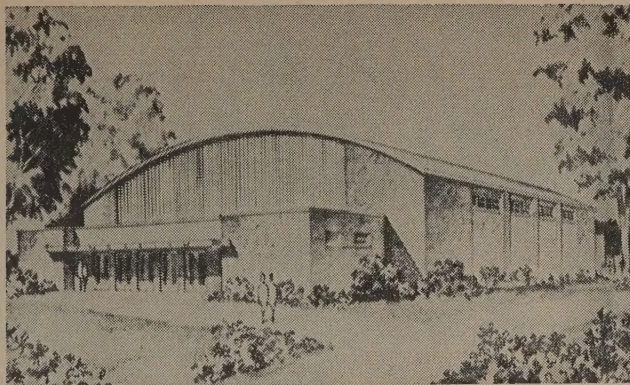
Norman Whitney of Syracuse University, Ira Reid of Haverford College, Samuel Levering of Ararat, Virginia, and Har-rup Freeman of Cornell University. Thomas S. Brown of Westtown School will give the Bible half-hours. Olaf Hanson, Leonard Hall and Russell Rees of the Friends Central Offices in Richmond will also attend the Yearly Meeting. Olaf Hanson will conduct a demonstration class of Junior age boys and girls, and will also travel among New England Meetings before and after the Yearly Meeting to help with Christian Education problems.

* * *

Hundreds of American Churches will commemorate the founding of the International Christian University in Japan on "ICU Sunday," June 17. The University was founded in 1949, and is supported by fourteen major denominations, including the Society of Friends. Friends contributing to the development of the University include five faculty members: Dr. Iwao Ayusawa, Dr. Elizabeth Babbott, Dr. Frederick Hung, Miss Tane Takahashi and Dr. Tasunosuke Ueda. Hugh Borton, a Friend at Columbia University, is vice president of the Foundation. Esther B. Rhoades is on the Board of Trustees. Members of the Women's Planning Committee of the ICU Foundation include Jane Rittenhouse, Esther Jones of Richmond and Elizabeth Gray Vining. Among the sponsors of the national ICU campaign in America are Thomas E. Jones of Earlham, Clarence E. Pickett and D. Elton Trueblood. Friends interested in the University should write the Japan International Christian University Foundation, 44 East 23rd Street, New York 10, New York.

* * *

An area meeting of the Friends Committee on National Legislation was held in Barnesville, Ohio, May 5-6, on the theme, "The Role of Agricultural Surpluses in a Hungry World." Two addresses were given, one by D. R. Stanfield, Executive Secretary of the Ohio Farm Bureau Federation, and one by Raymond Wilson of the Friends Committee on National Legislation. Reports on F.C.N.L. work and discussions were also held. Delbert Replogle, Chairman of the F.C.N.L. General Committee spoke at Friends Boarding School during the regular School Scripture Hour on May 6, and F.C.N.L. attendees joined Stillwater Meeting in worship during the morning meeting. This meeting was one of three sessions of the Executive Council held in conjunction with area meetings outside of Washington, D.C., each year. John Caughey of Friends Boarding School is



Ground-breaking ceremonies for the new William Penn College gymnasium at Oskaloosa, Iowa, were held April 30. Those taking part in the program included Charles Rich, president of the Alumni Association; Orval H. Cox of Iowa Yearly Meeting; A. K. Walling, publisher of the Oskaloosa Herald; J. L. Gettys, Oskaloosa school superintendent; and David Ver Steegh, Dr. S. A. Watson and Bill Griggs of the College. Of the goal of \$250,000 for the building and its equipment, \$225,932 has been contributed.

area chairman for the eastern Ohio area. A group of Friends from both Iowa Yearly Meetings met in Oskaloosa on May 3 to set up an Iowa area committee for the F.C.N.L. Eves Cadwallader was chosen Area Chairman.

* * *

A recent listing of the work and study projects of the American Friends Service Committee indicates the wide range of activity. Institutional units will serve in mental hospitals in Augusta, Maine; Dayton, Ohio; Little Rock, Arkansas; Phoenix, Arizona; Salem, Oregon and New York; in schools for the mentally retarded at Newcastle, Indiana, and Pownal, Maine; and in correctional institutions in Trenton, New Jersey; Woodburn, Oregon and Morganza, Pennsylvania. Internes in Industry projects will be held in Chicago; Louisville, Kentucky; Lynn, Massachusetts; Philadelphia, and Atlanta, Georgia. Community Service internes will work in Chicago and Oakland, California, at five locations in Mexico and one in El Salvador. A week long institute will be held in Washington, D.C., and a peace caravan will travel in the middle Atlantic region this summer. International Seminars will meet at Brainerd, Minnesota; San Diego, California; Woodstock, Vermont and Davidson, North Carolina. Workcamps, which are probably the best known of the A.F.S.C. projects will be held in Europe, the Middle East, Africa and Asia, with a combined seminar and work camp in Japan. Work camps in the United States will serve at Hoopa, California; Wautoma, Wisconsin; and San Antonio, Texas, with High School workcamps at Crown Point, New Mexico, East Stroudsburg, Pennsylvania and Yellow Springs, Ohio. The A.F.S.C. work and study projects are open to young people of all religions, races and nationalities.

Friendly Fellowship

WICHITA, KANSAS—The Pastor's Alliance of Kansas Yearly Meeting met at the North Wichita Friends Church, April 16-19. The Holy Spirit was manifested from the very first when the pastors and their wives met for a fellowship supper and Mahlon Macy, Regional Director of the National Association of Evangelicals, challenged us with the roll of the Friends Church in "Revival in Our Time."

Our guest speaker, Edward Escolme of Tecumseh, Michigan, gave to us the deep things of God from His Word. Class sub-

jects were on Quaker Doctrine of Communion, Baptism and Peace. Professor Allen Bowman of Friends University and Merle A. Roe, our Yearly Meeting Superintendent, led us in study and shared concerns. The last of the guest speaker's messages had to be postponed because of an outpouring of the Holy Spirit on the hearts of the people, laying the work of Herschel and Esther Thornburg in Formosa on the hearts of everyone.

Luster Key, pastor of the new Friends Meeting in Arkansas City, was elected as the new president.

Glenn K. Armstrong

* * *

SALEM, INDIANA—Friends of thirteen Meetings in three states, plus a British Friend and a Formosa-born Japanese "friend of the Friends" gathered April 7 for the second annual Spring Get-Together of Ohio Valley Friends in the old Highland Creek Meetinghouse near Salem, Indiana. Brenda Bailey of London described British Friends' activities in behalf of colored groups in England and the Empire. Ying-yen Chang, a student at Earlham College, spoke about a Tokyo meeting he has attended. Ralph Rose of the Friends World Committee urged all parents present to plan to send their children to Friends' schools for at least part of their education.

One or more speakers from each of the Meeting represented, all of which, with the exception of Blue River, were unprogrammed Meetings, told some of the problems and experiences of their Meetings. Other Meetings represented were Indianapolis (independent), Bloomington, Plainfield, West Lafayette, Louis-



The new Oak Hill Friends Meetinghouse, pictured above, was dedicated on April 8. Standing on the corner of Ward St. and Westchester Dr. in High Point, North Carolina, the building represents increasing activity in the Oak Hill area from the late 1800's on. The Meeting refers to Springfield as its grandmother, and High Point Friends Meeting as its mother, and traces its Quaker ancestry back to 1672 when the first Friends Meeting was established in North Carolina. Dr. Clyde Milner, President of Guilford College, spoke at the dedication service. Seth B. Hinshaw, Secretary of North Carolina Yearly Meeting, spoke at evangelistic services each night of the week preceding. Present pastor of the Meeting, which has 260 members, is Herschel M. Hill. C. C. Murrow served as Chairman of the building committee. Oak Hill Friends issued a pamphlet giving the history of the Meeting at the time of the dedication.

ville, Berea, East Cincinnati, Waynesville, Wilmington & Yellow Springs.

CENTRAL CITY, NEBRASKA—Three Central City young people have won distinctions recently. Dorothy Mesner Dunovan, active in the Meeting, with Young Friends and with the A.F.S.C., graduated from the University of Nebraska "with distinction" in February. Mary Ann McHargue, a Nursery Class teacher, has been granted an honorary scholarship to the University for outstanding 4-H Club work. Her brother, Leslie, earlier received this same award. William Mesner has been chosen by the American Legion as the junior class member of Central City High School to attend Boys State in June.

Milton and Freda Hadley visited in Central City in March. A meeting of the women with Freda Hadley was most helpful. Milton Hadley brought a Sunday morning message, and Freda Hadley showed pictures of mission work in Oklahoma to the Junior Church.

Central City is on Highway 30 and Friends travelling that way are welcome to stop and worship with us.

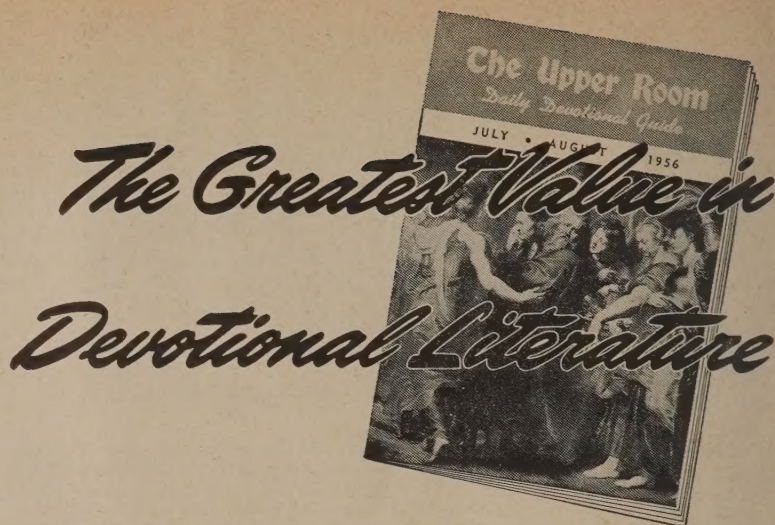
EARLHAM, IOWA—The community Easter Cantata was presented this year in the Friends Meeting. The World Day of Prayer was also held in the Earlham Meeting, Elsie Williams serving as chairman.

Glen Ramsey of the Meeting, a high school junior, attended the United Nations Seminar in New York City, sponsored by the American Friends Service Committee. Robert Maxwell attended the Seminar on Agricultural Surpluses in Washington sponsored by the Friends Committee on National Legislation. Jane Jackson, another of our high school juniors, won second place in a state essay contest, her subject being, "Employing the Handicapped."

Most of our Vacation School teachers have taken advantage of the splendid training schools sponsored by the Iowa Council of Churches. The children of the community of the fourth grade and above will again meet for Vacation School in the Friends Church. Our Junior High Sunday School class again remembered about 40 elderly persons and shut-ins with May baskets. Mildred Maxwell, their teacher, guided the project.

Sabron Reynolds

Vice President Richard M. Nixon, Whittier College alumnus, has contributed \$1000 to start a fund to match the money Whittier College received recently from the Ford Foundation grant. President Paul S. Smith contributed the next thousand, and at last report over \$100,000 had been pledged to the College.



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BIRTHS

BEEDÉ—To Donald and Ruth Young Beede of La Habra, California, a daughter, Tina Mae Beede, on December 20, 1955.

BOND—To James W. and Patricia Rund Bond of Jacksonville, Florida, a son, Michael Douglas, on April 18.

CAMPBELL—To Mr. and Mrs. Bernard Campbell of Muscatine, Iowa, a son, Kevin Bernard, on February 1.

COWGILL—To Joseph and Ruth Ross Cowgill of Hillsboro, Ohio, a son, Joseph Ross, on May 3.

GATES—To Ruth and Donald Gates of Worcester Friends Meeting, Massachusetts, a son, Stephen Leon Gates, on Feb. 17.

MEREDITH—To Paul Robert and Nora Lorea Meredith of Hillsboro, Ohio, a son, David Wayne, on April 24.

OREN—To Larry and Barbara Oren of Uincie, Indiana, a son, Lex Alan, on April 18.

SOLOMON—To Theodore and Marian Solomon of Worcester Meeting, Massachusetts, a son, Robert Irwin, on October 2, 1955.

SZEIDLER—To Ursula and Aladar Szeidler of Worcester Meeting, Massachusetts, a son, Peter Aladar, on Sept. 1, 1955.

WILSON—To Robert R. and Sarah Jane Wilson of Richmond, Indiana, a daughter, Virginia Marie, on April 21.

WEDDING ANNIVERSARIES

WATSON—Clyde and Lenna Watson were honored at New London, Indiana, on May 6 in observance of their Golden Wedding and fifty years of ministerial service. Glenn Reece, Superintendent of Western Yearly Meeting, presided over the day's programs. The Watsons have served at Cherokee, Oklahoma; at South Union, South Marion, New Castle, Carthage, Jonesboro, Wabash, St. Mary's and Dublin in Indiana Yearly Meeting; at Pataskia, Mooresville, Plainfield, Westfield, New Salem and New London in Western Yearly Meeting; and at James-town, in Wilmington Yearly Meeting.

DEATHS

KLINGERMAN—Isabel M. Klingerman, on April 22, at Kokomo, Indiana. Born in 1880 in Marshall County, the daughter of R. and Mrs. Albert Hendrix, she had lived in Kokomo more than fifty years. She was married to John William Klingerman, who died in 1947. She was a member of the Union Street Friends Church. Surviving are one son, Dewey Klingerman of Kokomo; two daughters, Mary Main of Kokomo and Ruth Fear of Chandler, Arizona; seven grandchildren; seven great-grandchildren; one brother; and two sisters. Funeral services were in charge of Norman Young. Burial was in Crown Point Cemetery.

MARSH—Arba J. Marsh, on April 12, at Lawrence, Massachusetts. He had been pastor for eight years at the Lawrence Friends Meeting and was pastor-emeritus of the United Congregational Church in Lawrence. He had a wealth of knowledge from his long ministry and a thorough and deep-rooted belief in the Bible and all that it stands for. Private funeral services were conducted April 14

by Alfred Lee of Lawrence Meeting and the Rev. Leslie Shaw, pastor of the United Congregational Church in Lawrence. On Sunday, April 15, an impressive service was held in the United Congregational Church with several ministers from the Greater Lawrence Council of Churches paying tribute to a true Christian minister and servant. Surviving are his wife, Maude Hill Marsh, and a sister, Lora.

MOSTROM—Oscar G. Mostrom, on Feb. 11, at Fairhaven, Massachusetts, aged eighty-five. A native of Sweden, his boyhood days were spent in Gloucester. He came to Lynn, Massachusetts, as a young man and was employed in the electrical industry. He was recorded as a Friends minister at the Silsbee Street Meetinghouse in Lynn in 1907 and became widely known as a speaker and leader throughout the North Shore area. From 1908 to 1946 he was pastor of Friends' Meetings in Sandwich, Somerset and New Bedford. He served the New Bedford Meeting for thirty-five years, retiring because of health ten years ago. He leaves his wife, Bertha Gates Mostrom; three sons; five daughters and eighteen grandchildren.

PHERSON—Della Pherson, on March 31, at the home of her son in Marion, Ind., aged seventy-nine. She was a member of Jonesboro Friends Meeting and was faithful in church attendance and participated in all church activities as long as health permitted. Services were held in Jonesboro Friends Meetinghouse with Delmer Mock in charge. Burial was in the I.O.O.F. Cemetery in Marion. She is survived by her husband, Jasper; two sons, Victor of Marion and Earl of Muncie; and a daughter, Mrs. Glen Crumley of Sheridan, Indiana.

STELLRECHT—Jacob Stellrecht, on April 1, at Muscatine, Iowa. He was born Mar. 24, 1882, at Clinton, Iowa, the son of Henry and Katherine Hess Stellrecht. He had been a resident of Muscatine for 73 years. His marriage to Reva Bailey took place on April 30, 1912. Jacob Stellrecht had been owner of the Stellrecht Leather shop since 1909, through purchase of the Jacob Hess Harness Shop by Vanatta and Stellrecht. He took over the entire business after two years of partnership. For many years Jacob Stellrecht was an active and faithful member of the First Friends Church at Muscatine. He served on the Ministry and Counsel body and through the years held the offices of Sunday School and Church treasurer, Sunday School superintendent, and church trustee. Surviving are his wife; two children, Samuel Jacob Stellrecht of Battle Creek, Michigan, and Elizabeth Gilmore of Detroit, Michigan; three sisters and five grandchildren. Funeral services were in charge of the pastor, Warren Hendershott, assisted by Viola Smith and Guy Hunting. Interment was in the Greenwood Cemetery.

WADE—Ethel Nicholson Wade, on April 16, at Indianapolis, Indiana, aged seventy-eight. She was born in Boston, Massachusetts, and came to Indianapolis in 1908 after her marriage to Frank B. Wade, who was instructor in chemistry in a local high school for forty-eight years. He preceded her in death in 1950. Ethel Wade was a member of First Friends Meeting in Indianapolis, and is survived by a daughter, Lucille W. Wade, and a son, Nicholson G. Wade, and two grandchildren.

WOOD—Ella K. Wood, on December 25, 1955, at Boulder, Colorado, following an extended illness. Born in Bangor, Iowa, June 8, 1869 to Charles and Jane Kindley, she received her early education in the schools of that community and graduated from a State Normal School in Iowa. She taught school for a few years preceding her marriage to Clayton F. Wood. They moved to Boulder in 1903, where he operated the Boulder Furniture Exchange. Ella Wood was very active in church and community affairs. She was a life-long member of the Friends Church; taught Bible class for the First Methodist Church; and was active in the Back-to-the-Bible Club. She was an able writer of poetry. Surviving are four daughters, Nyda Denham of Lander, Wyoming, Mabel Jones of Denver, Mildred Bennett of Glen Ellyn, Illinois, and Dorothy Hibler of Boulder; twelve grandchildren; and twenty-two great-grandchildren. Other than Florence Kindley, a sister-in-law living in Vancouver, Washington, she was the last survivor of a large family. Funeral services were held with Lloyd Hinshaw of the Friends Church in Denver officiating. Interment was in Green Mountain Cemetery beside Clayton Wood, who died in 1928.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. AS-3-670; Office TH 3-7531 (Th-Thornwall; AS-Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister. Herbert Watson, clerk.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortch Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf. Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois. phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTERfield 8-3666.

Cincinnati, Ohio—Friends Meeting, 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, 8090 Cornell Road, Sharonville, Ohio; Phone (Cinti) SF 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon. Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorren-to. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4936.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Herbert E. Bowles, 5002 Maunali Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at First Congregational Church, 1516 North Delaware, 9:15 - 10:15 a.m.—"Unified Service" church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister; Joseph A. Vlas Kamp, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting Wednesday 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3811.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltor Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 1307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephon Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 17 Nineteenth Ave., S. E. Meeting and First d School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Leila Gordon. Office phone, AMherst 2-3373.



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